

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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For the Religious Intelligencer.

ACCOUNT OF THE HINDOOS.

Continued from p. 260.

Mythology and Worship.

It would be an endless task to detail the mythological fables of the Hindoos. Besides, most of them are too ridiculous even for the nursery. Their belief in short is this. There is one Supreme Being who exists in a threefold form, represented by a man, a woman and a serpent; or as the emblems of power, love and wisdom.— This Supreme Being first created a woman, who, in a transport of joy, brought forth three eggs, from which were produced the three principal deities, *Bramha*, *Vishnou*, and *Sivd*. The respective offices of these were, to create, preserve, and destroy mankind. They all had wives and from them are descended an innumerable multitude of inferior divinities. As the Supreme Being is supposed to be exalted above all attention to human affairs, he is not an object of worship. *Bramha* the Creator is worshipped by the *Bramins*, who offer up prayers and perform certain ablutions in honour of him, but he has no temple erected to his memory. He is seen in the Temple of *Vishnou* in a human form, having four heads and four arms. *Vishnou*, in performing his office as Preserver, is supposed to have become incarnate nine times, and is worshipped under all the different forms he assumed in his *Avaters* or descents, but is generally represented as a man with four arms. *Sivd* is worshipped under two characters, as the Destroyer, and Reproducer. In the first, he is a terrific image, with his tongue protended, features distorted, and bearing a trident symbolic of fire. In the second, he is represented under a compound form, part male and part female. His images are too gross for description.

The Subordinate divinities are worshipped under innumerable forms.— Their images are made of stone, or wood painted, and overlaid with copper, brass, silver, or gold. They are of the most clumsy workmanship. Every house is a mint for gods. Hewed out from a tree in the morning, worshipped devoutly during the day, and thrown into the neatest tank at evening, is often the short, and eventful history of their deification. Every family has its household god, which is placed at the entry of the building, and honoured by offerings of rice, flowers, &c. In case of ill luck these deities are treated very harshly; are reprimanded, starved, and if they give no relief, pretty surely disgraced! Besides these, which are supposed to represent real divinities, the various attributes of their principal gods, are worshipped under their Symbols.— Thus the Cow is revered as an emblem of the Divine Benevolence, the Cow contributing most to the support of the Hindoo. Even natural objects are themselves worshipped. The Greeks and Romans had their divinities presiding over rivers and groves, but the more simple Hindoo devoutly pays his homage to the waters of the Ganges itself!

The religious, and indeed the political code of the Hindoos is contained in a vast number of sacred books called *Shasters*; the four principal of which are the *Vedas*, given by *Bramha* himself some hundred thousands of years ago. The others are the voluminous commentaries of ancient *Bramins*; and, though not of divine origin, are thought to be of great authority. These amidst a mass of extravagant fiction peurile detail, in some instances exhibit correct views of the Divine Being, and inculcate a sublime morality. No one can withhold his approbation from the following senti-

ment. "As God is immaterial, he is above all conception; as he is invisible, he can have no form; but from what we behold of his works, we may conclude he is *eternal, omnipotent*, and present every where."—Nor from this—"Hospitality is to be exercised even to an enemy when he cometh into thine house; the tree doth not withhold its shade even from the woodcutter; good men extend their charity even to the vilest animals; the moon doth not withhold her light even from the chandalah."

But were we to judge of the character of their sacred books, from these specimens, we should err egregiously. While they teach there is one Supreme Divinity, they likewise teach the existence of a multitude of subordinate deities; and while they sometimes inculcate moral sentiments, their general tendency is to sap the foundations of all morality. Still the Hindoo religion, as contained in the shasters, is *comparatively* pure, and may perhaps be dignified with the name of Deism. But this is nothing to the common people. They receive their religion entirely from their teachers. None but the Bramins are allowed to read the shasters, and of these, none but the Pundits pretend to understand them. Many of their Priests do not know a Shaster from an Almanac! The lower Casts are not allowed to even hear their sacred books read. If a Pariah falls into this misfortune, though by accident, he is punished by having melted lead poured into his ears! The Braminical system is, indeed, only a compound of darkness and cruelty.

In its doctrines it teaches the most gloomy fatalism. Every man's destiny is fixed at his birth, and it is vain for him to struggle to alter his condition. If he sins, he could not help it; if he is miserable, it was the decree of fate. Men are not free agents. Every man is a part of God, and does what God impels him to. The influence of such a belief is to sink the mind in despondency. Nor is this counteracted by the hopes of a better

state of existence. The Hindoos do indeed believe in future happiness and misery. Of heaven they have six regions and of hell seven. But there is nothing consoling in this belief. The erring native, who dies with any sin unatoned, expects to be sent to hell and tormented for a season proportioned to his guilt, and then remanded back to earth to inhabit a Jackall, toad, musqueto, or some noxious animal, until he is sufficiently purified to enter the lowest heaven. He there passes through a progressive course of happiness, until he is at last absorbed in the Divine Essence. The height of expected bliss is to lose all *self-consciousness*, and to be swallowed up in the Supreme Mind, as a drop of water in the Ocean!

The practical part of this religion consists in prayers, ablutions, fastings, and a great variety of unmeaning, and often cruel ceremonies. In their prayers, the firmament, the sun, the moon, and the elements are most frequently addressed—as the following. "Salutation unto thee Oh air! Even thou art Brumha, present to our apprehension. Thee will I call present Brumha, thee will I name the right one, thee will I pronounce the true one, preserve me, preserve the teacher, be propitious!" Their ablutions are frequent, and those made in the Ganges most efficacious. They often perform the most wearisome pilgrimages to be washed in its waters, and desire to be laid upon its banks when about to die. Their fasts are prescribed, and are of twelve kinds, some of them lasting fifteen days. The following is one for a week. The first day the subject lives entirely upon milk—the second, upon milk curds—the third, he tastes nothing but melted butter—the fourth, his disgusting beverage is the urine of a cow—the fifth the excrements of that holy animal are his allotted food—sixth water is his only nourishment; and the seventh is a total fast! Their ceremonies are innumerable, and the most shameful indecencies constitute a part of their

worship. In many of their temples, are select bands of young and beautiful females, trained up in every elegant and fascinating accomplishment, who by the prostitution of their persons promote both the service of their gods, and the revenues of their priests. Other rites are as frivolous as these are immoral. The Hindoo sprinkles himself with the dung of a cow as a preservative against the ills of life, and is taught that if he die holding the tail of that animal between his hands, he will in this manner be transported to the land of everlasting happiness!

During their religious feasts, practices of a more inhuman nature are exhibited. Some of their principal modes of self torture are the following; *First*, that of swinging. This is done by passing two iron hooks through the integuments on each side of the back bone, by which the devotee is suspended with ropes at the height of forty feet in the air, and twirled round for a considerable time with great velocity. Sometimes the skin gives way, and he is dashed to pieces by the fall. Another torture is, passing threads, or narrow strips of bamboo, through each side, to the number of five or six.—These are about thirty yards long, and, being fastened at each end, the person dances backward and forward between them sawing his flesh, as well as burning it by the friction. A third mode is, running a spit of four feet long through the tongue, and drawing it back and forth. Again, from a frame of bamboo, about thirty feet in height, they precipitate themselves upon iron spikes nine inches long. Besides these there are a variety of other methods of doing penance; such as going on long pilgrimages with their Sandals filled with nails—sitting in one position for years—holding their arms extended over their heads until they are withered—clenching their fists until the nails of the fingers, in growing, penetrate the bones of the hand—looking at the sun, or fire, until entirely blind—roasting themselves by a slow fire, and standing erect on lofty pillars until,

through weariness, they drop down to meet death on the ground. It is well known that, during these feasts, some generally devote themselves to immediate death under the monstrous cars of their idols. Such self sacrifices are esteemed in the highest degree meritorious. Human sacrifices are not now offered on the altars of any of their gods, though they have a tradition that this was formerly the case. The custom of drowning infants, devoted to death by vows, was stopped by order of the British Government, under the administration of Marquis Wellesley, now Lord Wellington. Before this noble act, so frequent were the oblations of these innocent victims, that sharks and crocodiles crowded around the places where they were usually made as if waiting for their accustomed meal! Female infanticide, which by a certain tribe, had been practised to the destruction of all their female children, to the number according to some of 20 or 30,000 annually, was likewise stopped by command of Col. Walker. Great opposition was at first excited, but when two or three years afterwards, this gentleman visited that part of the country, the parents who had spared their daughters gathered round him begging the blessing of their gods upon him, for teaching them to save their own children. The mothers from far and near brought their smiling infants with maternal fondness, and presenting them to him said, with tears of gratitude, "Take them, they are *yours* and not *ours*." Thus two practices, at which every feeling of humanity revolts, have been nearly or entirely stopped, by the humane exertions of these Philanthropists. But there is still a practice, allied to these, continued: that of leading sick persons into their sacred rivers, and suffering them to be devoured by sharks. When one is thus exposed, the sooner he is taken off by the voracious monster, the more joyful are his friends.

(To be concluded.)

FOREIGN INTELLIGENCE.**BAPTIST MISSIONS IN INDIA.***Extracts from the Periodical Accounts
of the Baptist Missions.**Bengal Missions.*

“Dinage-pore, Jan. 5.—Twenty-five persons partook of the Lord’s Supper; there had been four members more, who are now excluded. There are nine adults under instruction, some of whom are expected soon to join the church. The school prospers. There are now fifty-six scholars, making pretty good progress in reading, writing, &c. Religious tracts are distributed among the eldest of them.”

Krishna gives the following account:—

“On February 7, I left English Bazar, on horseback, and after staying one night at Dinage-pore, I proceeded to a ghaut near Dhapa, a village in the district of Rung-poor, where, as I was eating, a man came, and asked me whither I was going. I told him that I was going to the Brumha-protra festival, to declare the glad tidings of Christ’s death, and distribute books containing the same news. This man, after hearing the word, went into the village, collected the people together, and told them that a man from Calcutta had brought many shastras; in consequence, in the midst of a circle of twenty-five persons, till late at night, I explained the Gospel mystery, and showed them how justice and mercy had embraced each other in the death of Christ. They appeared to receive the word with joy. I left them a New Testament and some tracts. Next day, at a shop in Rung-poor, I read part of the New Testament, endeavouring to apply it to the crowd who were present: many took books, and some said, ‘God has remembered us, for he has sent his mercy to us.’”

By Mr. Thomas’s Journal, it appears that he itinerated through different villages in the country of Jessore, during Dec. 1814. Eighteen members partook of the Lord’s Supper. He had begun to read the word of God,

by permission of the havildar, to 200 convicts employed in making a canal.

Mr. Smith writes from Serampore; “Brother Rutna and I met a number of viragees, three of whom had each a hand up towards heaven, withered. I asked them what they expected from this practice. ‘It will please God,’ said they. ‘How can you expect to please God with your withered hands? God requires the hearts of men, not withered hands.’ I read and expounded a Hindee tract, to which they very attentively listened.”

Neelo remarks in his Journal, “At a cloth-merchant’s shop in Chanuck, to a great crowd, I read the word: they acknowledged that the world was dead in sin; and said, ‘If we are not compelled to eat with Europeans we can come into this way.’ I reminded two Renats, who acknowledged that all the gods were sinners, that all had sinned; but that the true God, incarnate had been crucified for our sins.—March 5th, (Lord’s day,) Read the word to the prisoners in the Serampore jail: several wept. At the house of a non-commissioned officer at Barrack-poor had a congregation of 32 persons. Ten or twelve persons wept; saying, ‘When will Jesus have mercy on us, and permit us to become his slaves, and forgive us our sins?’”

Sebuk-rama, a native convert, gives an interesting account of the circumstances attending his reception of the Gospel, concluding his letter as follows:—“thus obtaining the mercy of God, and being full of joy, I would be ever ready with my spirit in the work of God, in ascribing blessing to the Holy Spirit, and in proclaiming, for the salvation of sinners, the glad tidings of our Lord Jesus Christ’s death. Wherefore, I entreat, that having thus found the Saviour, you will kindly pray for this sinful, wicked, ungodly, unbelieving man, that Satan may never enter into him, nor into those brethren and sisters who live in the same place, nor in o any who may embrace the Gospel.

“This is now my desire; and day and night, full of fear, this is my prayer

to God, that I may be constantly ready to proclaim his Gospel."

Hindoost'han.

"An old phukeer, who was formerly in great honour opposite the native barracks, on the bank of the river, has been with us about two months: he has cast off all his old master's uniform, and looks now like a human being. He has requested baptism. This man, if sincere, will be the first fruits of Vrindavana's labours."

"As I passed the jail at Patna," remarks Mr. Thompson, "a man on duty solicited tracts, and after saying a little on the death of Christ, I gave him a couple. Calling again this way on the 13th of January, I rejoiced to see this man and two others sitting on a mat with the tracts by them, which they had just read through, and said that the blessed truths they contain had afforded them great delight. Another man came up and told me, that the first man read the books day and night: the former added, 'I love them: they are precious words, my soul's delight.'"

"On the 27th, not being able to go far I sat at the ghaut near Alum-gunj, and read portions of Scripture to a Brahmun: this brought one, and another, till a pleasing number heard the word, and some tracts were given away. Twenty Musselmans and Hindoos have visited me this month, to know the way of life through Jesus Christ our Lord, and to obtain the Scriptures. Five single Gospels, six Scripture selections, eighty-six tracts in Hindee, five in Bengalee, two Scripture selections in Persia, seven single Gospels, and one copy of the Acts in Oordoo, have been distributed."

"A poor viragee, who had held up his arm as an act of merit, for years, wanted to hear me, but could not come near on account of the crowd. Observing this, I desired the people to make way for him; and when he came close, I asked whether it were the word of God he desired to hear, when he nodded assent. I spoke to him of our incarnate God, and the benefits of his death, of unbelief, and of self-righteous-

ness. He could read, and, therefore, wanted a book."

Mr. Thompson gives a pleasing narrative of a native of Bootan, who came to him desirous of Christian instruction. This person, whose name is Kiaba, was in a most discouraging state of ignorance; Mr. Thompson, however, succeeded in teaching him to read and write the Hindoo; and in the course of less than three months, had the satisfaction to report as follows:—"Kiaba has read through Matthew's Gospel three times; Mark's Gospel once; the Epistles of John three times; and is once more going through Mark: besides having read portions of John's Gospel, and of Luke's and of the Epistle of James. His hope is now in the death of Christ alone, and he declares he will live and die in the faith of the Gospel.—February 14th. Kiaba told a viragee to-day, that while he loved the world, and its pleasures, he could not read God's word; for if he would be saved, he must with a single heart seek God's Holy Spirit to teach him all things.—21st. Kiaba says, if he had not known the love of Christ, he should still have delighted to commit those sins which the death of Christ makes him abhor."

Kiaba resisted every attempt to seduce him from the faith; and, having been duly proved and baptized, has become a valuable assistant to Mr. Thompson, and a blessing to his native brethren.

Mr. Thompson writes;—"Brother Kiaba and myself spent the time at Hajee poorah, in making known the glad tidings of salvation. A Mussulman, just returned from Nepaul, was very solicitous to have the Scriptures, which he called the 'Bibel kitab,' in Hindee: he had read it through before, and was much delighted with it; but in one of the late skirmishes with the Nepaulese, his Bible was burnt. Among other things of a pleasing nature, it was delightful to behold about twenty or more Hindoos, interspersed among the multitudes, reading the Scriptures, and tracts, and even singing portions of them in little circles."

Mr. Kerr, who was stationed at Alahabad, had undertaken to teach the English language to his highness Jahan Geer, son of the Emperor of Delhi, and had some expectation of going to Delhi with him, which he trusted might give him an opportunity of carrying the Gospel to some of the principal persons of the royal family. Mr. Kerr mentions, with approbation, the labours of the native convert, At'hmarain, from whose Journal the following is a short extract:—"A viragee said, 'I approve of your words,' and threw away his images, adding, 'I will henceforth worship God, who is a Spirit.' On another occasion, his hearers said, 'We are all in the dark.' On the 8th of May, a Bramun said, 'In vain do I look for salvation, except to Christ.' Two others, when they heard the words of Christ's death, said, 'Blessed incarnation! blessed death! and blessed be the person who taught you these things.'—May 14th, a Jugunnat'ha Bramun said, 'The world is in darkness: your words are true: I lead others wrong for a living: I know Jugunnat'ha is a piece of wood.'"

Mahratta Country.—The Goandee New Testament was completed as far as the 6th chapter of St. Luke. A nephew of Dr. Carey's, stationed at Nagpore, speaks very highly of the steadiness of Ram-mohun, whom he states to be an ornament to the church of Christ. His prayers and discourses, he remarks, indicate great piety and love; his children are growing up in a promising manner, and his wife seems to be of a most happy and mild disposition. Ram-mohun had complained that the people, being greatly afraid of the Mahratta rajah, durst scarcely receive the Scriptures; he, however, writes shortly after in a more encouraging strain:—"Our adorable Saviour's good news is constantly made known in this country. I regularly go into the city, and talk about the word, and have given the Scriptures to numbers. Many are reading them with apparent affection, confessing that the worship of the gods is vain. The idol worshippers are an-

gry with them, but without effect. If it be the Lord's will, in this barren country the word of the Lord will quickly bear fruit. To a magistrate under the king, named Ajmut-khan, with a number of Afghans in his company, I have given the sacred book, and they read it with eagerness and pleasure. I am going to-day to supply them with more books, at their request. With much affection, they invite us to their lodgings, and send their horses and servants, back with us. They are very anxious for an Arabic Bible."

From the Christian Herald

LONDON SOCIETY FOR EVANGELIZING
THE JEWS.

By the last Report of that Institution, it appears that a great field of usefulness is opening to their labours in Poland and Russia. It was estimated, that in the former country there were upwards of *four hundred thousand* of that nation, and in all the dominions of the Emperor Alexander the number of them was not less than *two millions*. The Committee had turned their attention to those countries, and proposed to send missionaries among them; and if some could be sent to Jerusalem at the feast of the Passover, the Gospel might be preached to Jews of as many different nations as on the day of Pentecost.

It might be said that these were extensive plans, and called for extensive funds; but on this point the Society did not feel disposed to be discouraged; as other societies had found that the only way to accomplish great things was to attempt them with a humble dependence on the Divine blessing for success.

At the Anniversary Meeting the Right Rev. Bishop of Gloucester, on moving the acceptance and printing of the Report, remarked, that this cause was chiefly supported by the same individuals that were engaged in the other great benevolent institutions, which had met on the preceding week, and that though it had not to boast of

triumphs so conspicuous as some of them, it was no less worthy of support. But Christianity had always been exposed to trials, and in the present case they might be expected from the prejudices of the Jews, from the opposition of the world, and from false friends—it was through these that it advanced to victory, as in the instances of our Lord himself; and whenever the conversion of Israel should take place, it would be no less than a resurrection, or in St. Paul's words, "life from the dead."

THO. BABINGTON, Esq. M. P. who seconded the preceding motion, was fearful lest any thing he might say should lessen the effect of their excellent Report, or of the remarks of the Right Rev. prelate, to several of which he briefly and respectfully adverted. He added, that the Jews abroad had not been inattentive to the wars and commotions which had lately afflicted Europe; that their thoughts had been directed to the advent of the Messiah, and the benevolent exertions of Christians, especially in the distribution of the Scriptures, had favourably impressed them, and led them to inquire into the character of our Saviour: this was particularly the case, he observed, in Poland and in Russia.

W. WILBERFORCE, Esq. M. P. moved the thanks of the meeting to the Right Rev. prelates who had favoured the Society with their patronage, in which, as a sincere member of the Church of England, he expressed much satisfaction, for he thought that Church very properly came forward as the friend of the distressed Jews; and he derived confidence from their zealous efforts, that a Divine blessing would attend their labours. Some friends of the Society might have been too sanguine in their expectations, but changes like that to which they looked were only to be expected by degrees. After the long gloom of night, it was gradually that the streaks of light illumined our hemisphere, and after the tedious reign of winter, it was by slow advances that the buds of spring appeared, and vegetation advanced to the

maturity of summer. It was a folly to complain of difficulties and disappointments; what great design was ever carried forward without them? What! were travellers to expect no weariness, or soldiers no warfare? The idea was in itself ridiculous.

The Right Hon. Lord GAMBIER did not expect to be called upon to speak when he entered the room, but had great pleasure in seconding the motion, and at the same time in declaring, that "his heart's desire and prayer for Israel was that they might be saved."

The Bishop of GLOUCESTER, on the behalf of himself and the Bishop of St. Davids, felt an honour conferred on them in the appointment.

Rev. W. MARSH, of Colchester, congratulated the Society, the Church, and the world, on the formation of an institution in behalf of a people who have been so eminently a blessing to the world; "to whom pertained the adoption and the glory, the covenants, and the giving of the law, the service of God and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came." And knowing as we do that they shall eventually be converted, we ought, after the example of our great apostle, to use "all means, if by any means we might save some." Notwithstanding some may have deserted the standard of the cross, others adhere to it, and shall the cause fail because there are some apostates? Was the fall of Judas, or even of Peter, fatal to the Christian cause? "In an age of benevolence like this, (said Mr. M.) shall the interesting nation of the Jews be overlooked, related as we are to their fathers? We are the descendants of Japheth as they are of Shem. God has persuaded Japheth to dwell in the tents of Shem, we have been made partakers of the blessings designed for them; and now Shem has no tent to dwell in, shall not the descendants of Japheth invite him to sojourn with them? A shoot from Israel's vine has been planted in our land, and we have drank the pure blood of the grape therefrom and shall we not cherish the vine of

Israel?" Mr. M. concluded with moving, that the circumstances which have lately occurred in the affairs of the Society, however trying, afford no real ground of discouragement.

Rev. C. SIMEON, of Cambrige, seconded this motion in the most emphatic manner. He remarked that the progress of religion had always been attended with difficulties and opposition, and that those circumstances had been used by Providence to try the faith of good men, and to draw them from idolizing their favourite object, to look above to him who is alone able to give success.

ROB. GRANT, jun. Esq. noticed various objections to the design of the Society, as if they were attempting to anticipate the plans of Providence, or pursue a visionary object. It was a plain command, he observed, to preach the Gospel to all nations; and if to all nations, why not the Jews? The consolation of prophecy are intended for times of darkness and discouragement; stars were made not to enlighten the day, but the night. Possibly, the event desired may be retarded to another and another generation; yet their labours may not be in vain: for a seed time must always precede the harvest. Mr. G. then adverted to the treatment of the Jews, in a beautiful allusion to the vision of Elijah. The tempest, the earthquake, and the fire, had visited them; but the Lord was not in these; but now, the small still voice of the Gospel is addressed to them, we may hope it will not be in vain.

Rev. J—CUNNINGHAM, of Harrow, observed, that all the addresses which had been delivered, implied a doubt in the public mind, as to their ultimate success; but suppose, soon after the first propagation of the Gospel, a council had been held to consider the difficulties and discouragements which then presented themselves, what would have been the reasoning of objectors? were not their discouragements far more than ours? But they only animated them in the contest. It was with them as with Cato—the unsuc-

cessful cause delighted him, as it called forth all his energies. He moved, that the Society has great cause for gratitude in the success of their exertions.

Rev. Mr. PATERSON, from Russia, remarked on our former treatment of the Jews: we had prayed for them, and reproached them with the hardness of their hearts; but had taken no pains to convince them of their errors. He remarked the general movement among Christians in many parts of Europe in favour of the Jews; and that the Emperor Alexander had been particularly interested in their favour, from their fidelity to him in the time of the French invasion. Here Mr. P. read and commented upon the new decree of the Emperor of Russia in favour of the Jews. The exertions of the Society, he thought had been hitherto far too limited; they ought to be extended through the world, and there was the greatest encouragement to enlarge their operations. Mr. Pinkerton had informed him that 13 or 14 Jews at Hamburgh had instituted a prayer meeting, with a view to supplicate the Divine assistance in their inquiries. Many Jews in Russia and in Poland had subscribed to the Bible Societies, not only for the Old Testament but for the New, in their own language, particularly the Caraites. A number of Boys at Gottenburgh had of their own accord formed a Juvenile Bible Society, which now amounted to 400, and the secretary was a Jew, converted under the ministry of Dr. Steinkopff; and some of the boys who had no money at command subscribed a penny weekly, to be subtracted from their dinners, to meet the difficulty. He therefore hoped there would be no delay in sending missionaries among the foreign Jews.

The Sultan Katagerry spoke very feelingly of the light which the Divine blessing on the Scriptures had shed on his mind, and desired the Jews might participate in the same blessing.

Two Jews, from Poland and Germany, explained their happiness since

they became acquainted with Christianity.

WM. CUNNINGHAM, Esq. very eloquently descanted on the Scripture promises relative to the Jews; but through a cold we heard him very indistinctly.

The Rev. Mr. Bickersteth, the Rev. B. Woodd, and the Rev. Lewis Way, severally addressed the meeting. The latter said three things appeared to be requisite for the future conversion of the Jews, which he ventured to prognosticate would soon be obtained—a missionary for the Jews in Poland,—another for Palestine,—and a Hebrew College for the instruction of missionaries to the Jews.

DOMESTIC INTELLIGENCE.

EDUCATION SOCIETY.

Abstract of the Report of the Committee of Appropriations of the Charitable Education Society of Connecticut, for educating indigent pious young men for the Gospel Ministry—accepted September 11, 1817.

This Society was formed in September 1814, but had scarcely begun to operate effectually till September 1815. In the first year ending at this time, there was appropriated \$90 97
In the second year ending
September 1816, 1094
In the third year ending
September 1817, 1605

Entire amount, \$2789 97

The two first sums, amounting to \$1184,97 were distributed among the following persons:

Reuben Clap, Southampton, Ms.; Benjamin Nealy, Montpelier, Vt.; James Kimball, Fitchburgh, Ms.; Charles F. Butler, East-Hartford; Frederick Gridley, Watertown; Loammi I. Hoadly, Northfield; Ralph R. Gurley, Lebanon; David Kimball, Concord, N. H.; Charles Stewart, Brattleborough, Vt.; Lewis Weld, Hampton; Jared Reid, Colchester; James Abell, Lisbon; Asa Thurston, Fitchburgh, Ms.

This distribution gave an average of \$91,14 for each person, but the money was actually appropriated in sums of various magnitude, according to the necessities and claims of different individuals.

The third sum of \$1605, appropriated during the late year, was distributed among the following persons:

Benjamin Nealy, }
Loammi I. Hoadly, } mentioned also
Ralph R. Gurley, } in the first list.
Lewis Weld, }
Jared Reid, }
James Abell, }

and
Jeremy Parkhurst, Framingham, Ms.; Shadrach Terry, Riverhead, Long-Island; Warren Abbott, Andover, Ms.; Nathaniel Pratt, Saybrook; Zabdiel R. Rogers, Stonington; Eleazor Brainard, Haddam; Horace S. Pratt, Saybrook.

The average appropriation to each individual last year was \$123,46, and the average from the beginning has been \$107,30.

This inconsiderable sum would by no means have sufficed had not occasional aids been derived from individual gratuities and other sources; and, more than all, from the *Female Benevolent Societies*. These institutions have been most essentially useful, especially in furnishing clothing; and the local situation of the Female Society in New-Haven has enabled it to act as almoner for the rest, and to become acquainted with the wants of the individuals who are the objects of the public bounty; this opportunity of extensive usefulness they have diligently used; and they, with their sister Societies, are worthy of all praise. No other persons than those mentioned in the two preceding lists have received any gratuity from the Society. Twenty in the whole have received its aid; of these one is deceased, seven have received the degree of Bachelor, ten are still in the course of their college education, and will continue to need more or less the assistance of the Society. A very considerable addi-

tion to this number is expected among those who will join the college at the commencement of the next term; and, as the disposable funds of the Society are exhausted, the claims on the benevolence of the Christian public are now peculiarly urgent: much active exertion is needed; and, after the happy experience already enjoyed, who can doubt that every proper claim will be admitted and that every necessary effort will be made!

The Society is fast becoming the means of extensive usefulness: the fruit reared to maturity, by its labours, is now beginning to yield a regular annual return; and it is devoutly to be wished, that this happy harvest may never cease, till preachers of the gospel shall no longer be needed.

In the selection of objects for the Society's bounty, the appropriating committee have had much reason to be satisfied with their choice, as embracing young men whose conduct is highly commendable—whose example and personal influence are eminently salutary to their fellow students, and who give fair promise of usefulness in the ministry.

Signed on behalf of the committee.

JEREMIAH DAY, *Chairman.*

DOMESTIC MISSIONS.

From the Religious Remembrancer.

Extract from the First Report of the Board of Missions to the General Assembly of the Presbyterian Church.—May, 1817.

The Rev. Dr. JAMES HALL, performed missionary labour, 3 months in the western counties of North Carolina. Your aged missionary travelled 718 miles, delivered 51 discourses, administered the communion of the Lord's supper five times, baptized 4 adults and 46 children, and received 5 individuals into the communion of the church. In this mission, Dr. Hall associated with himself Mr. Fairchild, who had been placed under his direction. The two missionaries generally met on the Sabbath for the purpose of holding the communion, and separat-

ed early in the week. Of Mr. Fairchild, a pupil of the Theological Seminary, Dr. Hall speaks in very favourable terms, and says he had the pleasure to find that his young colleague was "well received by all classes and denominations, particularly on account of his plainness of speech and evangelical doctrines."

The Assembly will indulge the Board while they read a part of Dr. Hall's journal.

Extracts from the Journal.

On the Tuesday next following, we crossed the main mountain which divides the waters of the Mississippi from those of the Atlantic. On the N. W. side are only three Societies of our people, of any considerable number. They had been, during three years, destitute of the gospel and its ordinances, except some sermons from transient preachers. This was occasioned by the removal of the Rev. G. Newton, who had for several years supplied those congregations.

Communion had been appointed at all those places, and the people appeared to be hungering and thirsting for the Bread and Water of life. The first communion was holden in an Academy near Ashville, the seat of the Court in Buncombe County. Appearances were truly promising. The attention was solemn and the assembly large on both days; and tears flowed copiously during the communion from both old and young. About twenty-five communed, among whom was one young person, the first time, a member of the Associate Church.

The next Sabbath's appointment was at Rim's Creek, in a mere cove of the mountains, where I expected only a small communion, but to my pleasing astonishment, 76 communed. Of those, five new applicants were admitted, among whom was a man about 60 years old, who had several children married. The scene was indeed interestingly solemn. Many tears were shed, both under the sermon on Sabbath, and during the sacramental exercises. All were sat-

emly silent except the preachers, although loud outcries had been common at that place during the late revival which had been very influential in those parts.

On the evening of Wednesday immediately preceding, a solemn and pleasing scene was exhibited in Ashville. I had there the pleasure of baptizing a mother and eight of her children. They were the wife and children of a wealthy and respectable citizen of that village. The audience was numerous and the scene solemn and highly gratifying to the vicinity. Leaving Swannanoa, we recrossed the mountain, and proceeded to Little Britain, where was our next Sabbath's appointment, but not a drop of wine could be procured. Large assemblies attended both on Saturday and Sabbath. Two small quantities were heard of at some distance both of which were given upon application, which enabled us to administer on the next Sabbath—the congregation also where we were to have been on that day, gave up our services in favour of Little Britain, being a much more numerous and ancient society. We had there a promising season. The number of communicants was about 50, including four new members. On Sabbath evening we had one of the most numerous, solemn and interesting Societies I have seen during many years.

Here let it be observed, that I continue to prosecute my method in evening Societies, mentioned in my missionary report of last year—separating the males and the females, and giving each sex a separate address, after the usual parts of social worship are ended; and still find encouragement to persevere. Take the following example as a specimen of the whole. On the preceding day I had the pleasure of admitting to the Lord's table two young persons, both of one family, who had received their first religious impressions from one of those private addresses, on that very night twelve months (counting by the day of the week) I having held a communion at the same place on the day

before: nor am I without hope, but, if I shall ever be favoured with the pleasure of seeing my dear children there again, that I will see fruit from seed sown that night, where not less than twenty were around me, and I believe every face bathed with tears; yet not a cry nor a groan but only suppressed sobbing to be heard.

My dear brother, it is hoped you will bear with the talkativeness of an old man, now filling up his 78d year. I have yet more to say; for thinking over the pleasure I have enjoyed in such scenes, my heart so swells, like Elihu, I cannot refrain. I know that of myself, I am no more than "a sounding brass or a tinkling cymbal;" and when I have done all, am an unprofitable servant, having only done my duty. But I have reason to bless God, in that he ever opened my way to the ministry, had I never delivered a discourse from the pulpit.

For more than 35 years, when opportunity offered and prudence dictated, I have made pointed addresses to the consciences of young people; and had I kept a memorandum of those cases which have come to my knowledge, who have been brought to a sense of religion under my instructions, I could quote twenty arising from my private addresses, especially to individuals, for one from the pulpit: yea, I have known a few minutes spent in that way have a more powerful and permanent effect than 100 sermons. If this be glorying, I hope it is glorying in the Lord; for I am sensible that I can as soon create a world as convince a sinner of the twofold evil of sin, without aid from above.

From the Recorder.

SINGULAR FACT.

Extracted by MIDDLETON, from TURNER'S "Remarkable Providences."

In the early part of the 17th century, one old Mr. Studly, was a lawyer in Kent, of about four hundred pounds a year. He was a great enemy to the power of religion, and a hater of those that were then called puritans. His

son, in his youth, seemed to follow the same steps, till the Lord that had separated him from the womb, called him home, which was as followeth. The young man was at London, and being drunk in some company, and going in the night towards his lodging, fell into a cellar, and in the fall was seized with horror, and thought he fell into hell at that time. It pleased God he took little harm by the fall, but lay there some hours in a drunken drowse; his body being heated with what he drank, and his soul awakened, he thought he was actually in hell. After that he was come to himself and was got home into Kent, he fell into melancholy, betook himself to read and study the Scriptures, and to much prayer: which at length his father perceived, and fearing he would turn puritan was troubled, and dealt roughly with him, made him dress his horses, which he humbly and willingly submitted to. And when, at that time, his father perceived he sat up late at night, reading in his Bible, he denied him candle-light, but being allowed a fire in his chamber, he told Mr. Knight he was wont to lye alone and read by the fire-light; and said, that while he was dressing his father's horses in his frock, and in that time of reading by the fire, he had those comforts from the Lord, and joys that he had scarce experienced since. His father seeing these means ineffectual, resolved to send him into France, that by the airiness of that country, his melancholy temper might be cured. He went, and being at his own dispose, by the Lord's guiding him, he placed himself in the house of a godly protestant minister; and between them, after they were acquainted, (and such is the agreement of saving grace in divers subjects, that a little time will serve for Christians to be acquainted,) there grew great endearment. Great progress he made in speaking the language; and his father expecting an account from the gentleman with whom he sojourned, of his proficiency in speaking French, he sent it to him; but soon after he had orders to

return home. And the father directing it, or he intreating it, the landlord with whom he had sojourned, came into England with him, and both were made very welcome at his father's house, he not knowing that he was a minister. At length the father found the French gentleman and his son at prayers together, and was angry, paid him what was due to him, and sent him away. Then his father having an interest in a person of honour, a great lady at White-Hall, and his son by his now past education accomplished for such an employ, prevailed with that lady to take his son for her gentleman, to wait upon her in her coach. He thought by a court life to drive away his melancholy (as he called his son's seriousness in religion.) The lady had many servants; some given to swearing and rudeness, whom this young gentleman would take upon him to reprove, with that prudence and gravity, that sin fell down before him. And if any of the servants had been ill employed, and they had heard him coming, they would say, 'Let us cease, or begone, Mr. Studly is coming.' After a year's time, his father waits upon the lady to enquire of his son's carriage. She answered as it was, that she was glad she had seen his son's face, he had wrought a mighty reformation in her family. She, that had formerly been troubled with unruly servants, by his prudent carriage, was now as quiet in her house as if she had lived in a private family in the country. After this the father stormed, 'What, will he make puritans in White-Hall?' told the lady that was no place for him, he would take him with him, which to her trouble he did. When he had him at home in Kent, as his last refuge, he thought of marrying him; and to that end found out a match which he thought fit for his ends, to stifle that work of religion in his son. He bade him one night put on his clothes in the morning, and ordered his servants to make ready their horses in the morning, and himself to wait upon them. When they were riding on the way, he

hade the man ride before, and spoke to his son to this purpose: 'Son, you have been matter of great grief to me, and having used much means to reclaim you from this way you are in, to no purpose, I have one more remedy to apply, in which if you comply with me I shall settle my estate upon you, else you shall never enjoy a groat of it; I am riding to such a gentleman's house, to whose daughter I intend to marry you.' The son said little, knowing that family to be profane, but went with his father, who before had made way there. They were entertained nobly, he had a sight of the young lady, a great beauty, and the young man fell much in love with her. When they had taken their leaves, on his way, his father asked him, 'What he thought of her?' He answered, 'No man living, but must be taken with such a one; he feared she would not like him.' The father was glad it had taken, bid him take no care for that. The wooing was not long: At three weeks end, they both came to London to buy things for the wedding. The father had charged, that in the time of wooing in that gentleman's house, there should be no swearing or debauchery, lest his son should be discouraged. Wedding clothes were bought, and the day come, the young couple were married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths, and swearing among their cups; and amongst others, the bride swore an oath. At which the bride-groom, as a man amazed, took occasion to rise from the table, stepped forth, and went to the stable, took a horse, none observing him, all were busy within; he mounted, and rode away, not knowing what to do. He bewailed himself as he rode along, as undone, and deservedly; for that he had been so taken in love, and the business so hurried on, in design; he said at that time he had restrained prayer, and slackened his communion with God, when as in that grand-affair of his life, he should have been doubly and trebly serious; and

so might thank himself, that he was utterly undone. He sometimes thought of riding quite away. At last, being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and took himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer; which was now for the conversion of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope of being heard. At the bride-house was hurry enough; horse and man (after they missed the bride-groom) sent every way. No news of him. He was wrestling as Jacob once at Peniel. In the evening he returned home, and enquiring where his bride was, went up to her, and found her in her chamber, pensive enough; she asked him, 'If he had done well to expose her to scorn and derision all the day?' He entreated her to sit down upon a couch there by him, and he would give her an account of his doing what he had then done, and tell her the story of his whole life, and what the Lord through grace had done for him. He went over the story here above mentioned, with many beautiful particulars (no question here omitted) not without great affection and tears, the flood-gates of which had been opened in the wood. And ever and anon, in the discourse would say through grace, God did so and so for me. When he had told her his story over, (and by the way, this was the Apostle Paul's method by which many were converted, to tell over the story of his conversion) she asked him, what he meant by that word so often used in the relation of his life, 'through grace,' so ignorantly had she been educated: And she asked him 'if he thought there were no grace in God for her, who was so wretched a stranger to God?' 'Yes, my dear, (saith he) there is grace for thee, and that I have been praying for this day in the wood; and God hath heard my prayers and

seen my tears, and let us now go together to him about it." Then did they kneel down by the couch side, and he prayed, and such weeping and supplication there was on both sides, that when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper, the bride's father, (according to his custom) swore. The bride immediately said: 'Father I beseech you, swear not.' At which the bride-groom's father, in a great rage, rose from the table: 'What, (says he) is the devil in him! hath he made his wife a puritan already?' and swore bitterly, that he would rather set fire (with his own hands) to the four corners of his fair built house, than ever he should enjoy it. And accordingly he acted, made his will, gave his son (when he should die) ten pounds, to cut off his claim; and gave the estate to some others, of whom Dr. Reeves was one: and not long after died. Dr. Reeves sent for the gentleman, paid him his ten pounds, told him, he had been a rebellious son, and disobliged his father, and might thank himself. He received the ten pounds and meekly departed.

His wife (the match was so huddled up) had no portion promised, at least that he knew of, who relied on his father; so that she was also deserted by her friends: And having two hundred pounds in her own hand, that had been given her by her grandmother, with that they took and stocked a farm in Sussex, where Mr. Knight hath often been, and seen her who had been highly bred, in her red waist-coat, and milking her cows; and was now become the great comforter and encourager of her husband, exceeding cheerfully. 'God, (saith she) hath had mercy on me, and my pains-taking is pleasant to me.' There they lived some years with much comfort, and had the blessing of marriage, divers children. After some three years, he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord: "Alas, (said he) I am none of your land-

lord:" "Yes, you are, (said he,) I know more than you do of the settlement: Your father, though a cunning lawyer, with all his wit could not alienate the estate from you, whom he had made joint purchaser. Myself and some other tenants know it, and have refused to pay any money to Dr. Reeves: I have sixteen pounds ready for you in my hands, which I will pay to your acquittance, and that will serve you to wage law with them. He was amazed at this wonderful providence, received the money, sued for his estate, and in a term or two recovered it: *He that looseth his life, for my sake and the gospel's, shall find it.* His blessed wife, in the midst of blessings, enjoying a loving husband, divers fine children, and a plentiful estate; in the midst of these outward blessings, fell into a way of questioning the truth of her grace, because of outward prosperity. This was her sin without doubt, for which Mr. Knight rebuked her; and it was a severe rebuke that the Lord gave her for her unthankfulness: a fine boy about three years old, fell into a kettle of scalding wort, and was taken out by his mother, and died. This she looked on as the Lord's discipline for her unthankfulness, and was instructed."

This relation was sent me, says Mr. Turner, by the Rev. Mr. Singleton, now living in Hogsdon-square, near the city of London; and he received it from Mr. Knight, who was intimately acquainted with Mr. Studly.

Auxiliaries to the American Bible Society.

"The Branch B. S. of the town of Great Barrington," (Mass.) instituted 21st Jan. 1817. Moses Hopkins, Esq. President; John Whiting, Secretary; D. Leavenworth, Treasurer.

"The B. S. of Adams and its vicinity," in Berkshire county, (Mass.) formed 21st March, 1817. Dea. Otis Blackington, Pres.; Rev. Elijah F. Willey, Secretary, at Lansingburgh, (N. Y.); James Cumming, Esq. Treasurer.

"The Cambridge Juvenile B. S."

formed 9th May, 1817. Thomas R. Ingalls, Secretary, at Cambridge, (N. Y.)

"The Xenia Auxiliary B. S." Ohio, formed 3d July, 1817. Francis Pringle, jun. Corr. Sec.

"The Herkimer B. S." formed 5th May, 1817. Hezekiah N. Woodruff, President, Little Falls, (N. Y.)

"The Springfield Auxiliary B. S." (Ken.) Richard Cocke, Sec.

"The Yale College B. S." formed 30th August, 1817.

These make the number of Auxiliaries, *one hundred and nine.*

OBITUARY.

Died, at Hartford, on the 29th of August, Rev. David Bacon, in the 47th year of his age. We are not sufficiently acquainted with the life of this pious man to give his biography. As the great object of living is to learn how to die, it will be sufficient for our present purpose, to show, in the following extract of a letter, how a Christian can die.

"Faith builds a bridge from this world to the next,

"O'er death's dark gulph, and all its horror hides"

"Mr. Bacon had been in a feeble state of health for a considerable time. His decline commenced in the spring of 1815, but gave no great alarm to his friends until towards the close of the last winter, when it became more uniform and rapid. The nature of his disease has been to the last very obscure. Without fever or cough, or much pain, he continued to emaciate and grow weaker from day to day, until he sunk in the arms of death. This event he early anticipated; and to those who best knew him, it will give no surprise to learn, that with calm resignation he waited for it, at all times expressing his entire and unwavering confidence in the mercy of God through a Redeemer. He never manifested the least anxiety to recover, but the subject of death seemed to be his favourite theme. Death had for him no terrors. To a friend who asked him if he felt no dread of what he might suffer in the last pangs of dissolving nature, he answered, "No, it has never given me an anxious thought," and after a short pause, he added, "I once expected to meet death in a more formidable shape; to become the victim of savage cruelty, and thought myself ready, if so was the will of God, to seal my testimony among them with my blood, and even contemplated the probability of such an event with the greatest satisfaction."

With the exception of a few hours, two days previous to his death, he retained his

reason to the last. He took a formal leave of his wife and children, giving them much important counsel, expressing his entire confidence, that although he left them without any worldly resources God would provide for them. Two days before his death, his pulse became extinct, but was still able to speak, and say that all was well; these were his last words. A slight variation in breathing indicated the immediate approach of death. Without a struggle or the least agitation, a few gasps, ending in a placid smile, indicated the blessed moment when his immortal part was gently parted from its clayey tenement. Well might his dearest earthly friend exclaim, as at that moment she did, 'let me die such a death.'"

From a Calcutta Paper.

SELF IMMOLATION.

Calcutta, April 5, 1817.

Last Thursday-week, a *Suttee*, or female sacrifice by burning took place at *Khuli-ghaut*. The victims of superstition were two wives of *Nilloo*, a physician, and inhabitant of *Sheva Bazar*, the first aged 23, and the second only 17.

According to the usual method, it seems, previous to the fire being lighted, the females lay themselves down by the side of the corpse, when such a quantity of wood and other combustible materials are immediately heaped upon them, that if in the agony inflicted by the flames they should be desirous of retracting, it is beyond their power so to do. This is probably a mere invention of the Bramins to deprive their victims of all free-agency, but if we are rightly instructed, the *Shastra* explicitly directs that fire shall *first* be applied to the fuel on which the corpse is laid, and while it is in a state of ignition, the wife shall go, *if she pleases*, and lay herself down upon it.

Agreeable to this view of the law, we understand that it was determined that the wives of *Nilloo* should have the full benefit of the latter mode of sacrifice. The Bramins were prevailed on to give their consent. It is with pain, however, that we are obliged to add, that the hopes entertained from the experiment in respect to a change of determination on the part of the victims, were altogether disap-

pointed. The flames had no sooner began to rise, than the elder female deliberately walked into the midst of them, and quickly afterwards the younger followed her example, saying, with great animation "You have just seen my husband's first wife perform the duty incumbent on her, and you will now see me follow her example. Henceforward I pray do not attempt to prevent Hindoo women from burning, otherwise our curse will be upon you." She then flung herself into the flames apparently with the same unconcern, as she had been accustomed to plunge into the Hougly, in order to perform her morning ablutions and devotions.

Amid the melancholy reflections excited by the immoveable delusion manifested in this instance, we derive some consolation from the fact that this inhuman sacrifice is not quite so frequent as formerly.

Installation.

The Rev. Caleb Knight was installed on the 20th of August over the Congregational Church in Franklin, (Delaware co. N. Y.) The introductory prayer was made by the Rev. Stephen Fenn—an appropriate sermon on the important duties of a Gospel minister was delivered by the Rev. Isaac Garvin, from 2 Tim. iv. 1st and part of the 2d verse, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season"—the Rev. Isaac Headly made the consecrating prayer—the Rev. Stephen Fenn gave the charge and an address to the church—the Rev. John Morse gave the fellowship of the churches—and the Rev. David Harrower made the concluding prayer.

The fasting and prayers of the church on this momentous occasion, and the unanimity of the church and society in calling the Rev. Mr. Knight to become their pastor and teacher, affords pleasing anticipations of his future usefulness in this part of God's vineyard.

The services of the day were commenced and closed with appropriate vocal music; when the section of Presbytery, followed by the officers of the church and society, appeared in the middle aisle, the Hymn, "How beauteous are their feet," was sung; and as they were about to retire, another

equally appropriate. A numerous assembly testified by their solemnity and good order, that they felt a deep interest in the important transactions of the day. The whole scene was peculiarly impressive, delightful and solemn.

For the Religious Intelligencer.

"Whither shall I go from thy Spirit, or whither shall I flee from thy presence."—Ps. 139. 7.

There is an Eye, whose glance I cannot
'scape,

Though on the swift wing of the morn I fly
Mid polar snows or central shades to hide,
Or in the ocean's secret vault to sleep
If to the heavens I soar where foot of man
Has never enter'd, or to caves descend
Where wretched spirits shriek, that glance
is there!

How from its presence shall I fly; how
'scape

Its keen pursuit? If to my heart I say
The midnight's heaviest wing shall wrap
thee round

And closely brooding in her darkest cell
Enfold thy purpose; through the thickest
veil

That bright and everlasting beam will dart,
And through the curtains which dim Night
has toil'd

From Time's first hour to weave, will paint
a ray

So vivid, that the startled soul exclaims
"The night is light about me!" Eye of
God!

Thy glance is in the Heavens, where se-
raph's bend,

On earth, beneath the earth, in ocean dark,
And in the heart of man. Eye of my God!
I would not shun thee, though I well may
shrink

From glance so pure. Yet search, and try
my ways,

And know my thoughts, and drive away the
shades

That chill what thou hast planted in my
soul.

Expel those latent seeds, whose fruit is
pain;

And if ought evil lurks unseen within,
Display it to my soul, and take it thence;
Restore thou what is lost; and gently lead
The wanderer to thine everlasting fold.

H.

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